

THE ARGUMENT OF ECCLESIASTES.

King *Salomon* a diuine *Preacher*, wherof this Booke is called *Ecclesiastes*, exhorteth al fuch as haue lerned the principles of good life, to contemne this world: becaufe al thinges therin are vaine, and infufficient to geue repose to mans foule: shewing that true *felicitie*, which al men desire, *confitteth not* in natural knowlege, gotten by witte and induftrie; nor in worldlie pleafures, much leffe in carnal; nor in riches; nor in auctoritie or dominion; nor *in anie other temporal thing*; as diuers diuerfly thinke: *but only in the true feruice of God*, by flying from finne, and doing good workes, as in the meritorious caufe, *and effentially in the clere vifion of God*: the proper end, for which man was created.

And fo this Booke conteyneth three principal parts. Firft this diuine preacher confuteth al their opinions, that imagine a falfe felicitie in humane, worldlie, or temporal thinges: to the beginning of the 7. chapter. In the reft of that chapter, and three folowing, he teacheth that true felicitie confitteth in the eternal fruition of God: and is procured by declining from vices, and embracing vertues. In the two laft chapters, he exhorteth al to beginne fpedily to ferue God, and to perfeuere therin to the end of this life.

This booke called Ecclesiastes, teacheth to contemne this vworld. Becaufe felicitie confitteth not in anie temporal thing: but in the eternal fight of God.

Diuided into three parts.